WHAT IS BID'AH?

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FOREWORD

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah τ and may He bless them and raise their status.

The booklet "What is Bid'ah?" by Moulana Muhammad Ata'ullaah Bandyaalwe explains various aspects of Bid'ah viz:

1.) Definition of Bid'at ;
2.) Finality of Nabuwaat and completion of Deen ;
3.) Ambiyaa were humans ;
4.) Nabi ρ was a practical example for the whole of Ummah ;
5.) That which Nabi ρ and the Sahabah τ did not do is Bid'ah ;
6.) Consequences of Bid'ah ;
7.) The fatwa of various Sahabah τ ;
8.) Disliking Bid'ah in light of Ahadeeth .

Some salient facts elucidated:

1.) Deen is easy, perfect and complete ;
2.) Nabi ρ has completely delivered the message ;
3.) Sahabah τ are a criterion for what is right and wrong, Islaamic and un- Islaamic, truth and falsehood ;
4.) One has to observe the time, place, method and manner when performing any action to conform to the Sunnat ;
5.) A Bid'ati does not want to repent for they feel that they are doing nothing contrary to Shariat ;
6.) All good actions are not necessarily rewarding ;
7.) Only those actions that were sanctioned by Nabi ρ and the Sahabah τ are considered good deeds and rewarding ;
8.) Do not do an act which is not proven in Shariat, by doing this act one is indirectly claiming to be more guided than Nabi ρ and the Sahabah τ ;
9.) There is no basic separation between Bid'at Hasanah and Bid'at Saiyah ;
10.) One involved in Bid'at is blind to Sharee proofs.

These days some in order to justify Bid'at like congregation loud Zikr in union in the Masjid, state that this is done due to:

a. Deteriorating sprirtual status of the Ummat ;
b. To prevent the Ummat from going to wrong places ;
c. To gain proximity to Allaah Ta'ala and
d. It feels really nice and good after and during these sessions.

All the above are not Sharee proofs. Furthermore the Ahle Bid'at will then justify their numerous Bid'at using the very same (4) un-Islaamic reasons.

Moreover, those involved in music, drugs and open vile transgressions also say that they feel nice and good after and during their session. (In fact then Bid'at will have to be redefined.) May Allaah Jalla Majdahu guide us all.

To conclude we quote Moualan Idris Khandhelvi (A.R): “A speciality of Islaam is that it has the care, beauty and essence of all the precious Shariats. Has the wisdoms of all the wise combined. All good has been taken and all bad and evil has been discarded for our benefit.”

Hadhrat Zaid bin Arqam τ narrates that Nabi ρ said: “I have not left out any good about which I have ordered you (to do) and have not left out any evil thing which I have not prohibited you all from.” (Tabarani) (see Page 29/ 30 of Ilm Kalaam of Moulana Idris Khandhelvi (A.R)

Thus good has been explained, evil explained. Deen is complete. What tends to the proximity and gains the nearness to Allaah Ta’ala has been detailed. There is no need to innovate, for fame, glory, power, seat, quantity of Mureeds, for ‘market’ share and being different leads many astray.

Make duaa that Allaah Jalla Majdahu guides us to act on the Sunnat and grant us the ability to Shun Bid’at.

A. H. Elias (Mufti)

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One of our illustrious Mufassereen, Maulana Husain Ali Alwaany عليه الرحمه established near Waabichraa, in a remote area a Madressah where people could come and learn the noble Quran. He had spent his entire life there spreading the Tauheed (Oneness of Allaah ﷻ) and the Sunnah (lifestyle of Nabi ﷺ). While he was there the polytheists and innovators had caused him much difficulty and oppression. They tried every method to stop him from his efforts and works for the noble cause of spreading Islaam. However, notwithstanding the setbacks he kept up his efforts in the spreading of the truth and disseminating the message of the noble Quraan and Sunnah. His hard work had such an impact on his students that they too followed on in his footsteps. Wherever they went they presented the correct proofs and evidences of the noble Quraan and Sunnah challenging Shirk (polytheism) and Bid'ah (innovations).

In the year 1957, his students established a Jamaat called *'the council of spreading Tauheed (Oneness of Allaah ﷻ) and the Sunnah (lifestyle of Nabi ﷺ)*. Their duty was to continue the noble works of Maulana Husain Ali Alwaany عليه الرحمه. Besides, challenging the Baatil (falsehood) they also worked on propagation of Tauheed (the Oneness of Allaah ﷻ) and focusing on the beloved Seerah of Nabi ﷺ. Wherever they opposed Shirk (polytheism) they also raised their voices against Bid'ah (innovations) and un-Islaamic customs.

This booklet that is in your hands is about the truth and the evils of Bid'ah (innovations). Definitely, the challenge against Bid'ah (innovations) is much more difficult than challenging Shirk (polytheism). Understanding the facts behind Bidat (innovations) are more difficult then understanding the truth of Shirk (polytheism), because Bid'ah (innovations) deceives one in believing that one is acting rightfully. It is like slow poisoning, the capsule tastes sweet but the inside is bitter.

And, the saddest part of it all is that those who had once rigorously opposed Bid'ah (innovations) are now also caught up in their comfort zones and are silent about it.

In fact, the founding principles of Darul Uloom Deoband were based upon spreading the truth about Tauheed (Oneness of Allaah سبحانه وتعالى) and the Sunnah (lifestyle of Nabi صلى الله عليه وسلم); and rejecting Shirk (polytheism) and Bid'ah (innovations). In this respect, all praises are due to Allaah سبحانه وتعالى, the *'Council of spreading the Tauheed (Oneness of Allaah سبحانه وتعالى) and the Sunnah (lifestyle of Nabi صلى الله عليه وسلم)'*.was established.

WHAT IS BID'AH?

All praises are due to Allaah سبحانه وتعالى, the Rabb of the worlds. And, may peace and salutations be upon the Chief of the Ambiyaa عليه السلام; his family and his noble Companions رضي الله عنه.

The most truthful of all books is the Book of Allaahسبحانه وتعالى and the best of ways is the way of Nabiصلى الله عليه وسلم. The worst of deeds is that of innovations and all innovations are false. The ultimate destiny of falsehood is the fire of Hell.

Allaah سبحانه وتعالى says in the noble Quraan:

اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ

دِينًا

"This Day have I perfected your Deen for you, completed My favour upon you, and have chosen for you Islaam As your Deen." [Maaidah]

مااتاكم الرسول فخذوه وما نهاكم عنه فانتهوا

"Take whatever the Messenger has given you; and abstain from that which he has prohibited you."

Nabi ﷺ has said:

من احدث في امرنا هاذا ما ليس منه فهو رد

"Whosoever invents something new in the Deen is rejected." [Bukhari Muslim]

عليكم بسنتي و سنة الخلفاء الراشدين المهديين

"Hold fast onto my Sunnah (way of life) and the Sunnah (way of life) of the rightly guided Khulafaa (Caliphs)." [Tirmithi]

Respected readers! We thank Allaah سبحانه وتعالى for His countless of blessings and favours. We thank Him for making us from amongst the best of His creations and for blessing us with the great wealth of Imaan and Islaam.

And, indeed the greatest of all blessings is that Allaah سبحانه وتعالى has made us from the Ummah (followers) of the Chief of all the Ambiyaa عليهم السلام; Nabi Muhammad ﷺ thus including us in His noble statement:

كنتم خير امة اخرجت للناس

"You are the best of nations taken out for the people." [Baqarah]

THE FINALITY OF NABUWAAT SEALED THE COMPLETION OF DEEN

The Deen (religion) that Nabi Aadam عليه السلام came with was the same Deen (religion) that the other Ambiyaa عليه السلام came with. Viz: Nooh عليه السلام; Ebrahim and Ismaaeel عليه السلام; Moosa and Haroon عليه السلام; Dawood and Sulayman عليه السلام. The culmination of all of these "religions" was upon the advent of Nabi صلى الله عليه وسلم.

Nabi صلى الله عليه وسلم had helped the people recognize their Creator, Allaah سبحانه وتعالى. He made a concerted effort on humankind for a total of Twenty-three years continuously. He spread the Deen enduring much difficulty and oppression from the people. He continued his noble responsibility in the face of suffering and vulgarity.

Then, in the year 9 Hijri on the occasion of the Farewell Hajj on the Plain of Arafaat he presented the historical Khutbah (sermon) in front of approximately One Hundred Thousand Sahabah رضي الله عنهم saying:

"O People! Listen attentively.

… لعلي لا اراكم بعد عامي هاذا …

Perhaps I may not see you after this year…"

(Those who consider Nabi صلى الله عليه وسلم to be Omni-present should give this saying of Nabi صلى الله عليه وسلم some thought. He has so aptly elaborated that he will pass away from the world and will be unable to see anyone thereafter. We learn from this too that Nabi صلى الله عليه وسلم is also unable to see the visitors that come to his grave.)

On that occasion Allaah ﷻ announced:

ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا

"This Day have I perfected your Religion for you, completed My favour upon you, and have chosen for you Islaam As your religion." [Maaidah]

It is clear from this verse that the Deen of Islaam is complete. And Islaam is an all-encompassing Deen. It has set out for its followers guidance and laws to fulfil all spheres of life, thus making us independent of all other lifestyles.

By revealing the Noble Quraan Allaah ﷻ announces:

تبيانا لكل شيء

"The laws are explained clearly."

And, by sending Nabi ﷺ He announces:

لقد كان لكم في رسول الله اسوة حسنة

"Indeed, in the way of Nabi ﷺ is an excellent example for you to follow."

ALL OF THE AMBIYAA عليهم السلام WERE HUMANS, SO THAT MAN COULD FOLLOW THEIR EXAMPLE

Allaah سبحانه وتعالى made the Ambiyaa عليهم السلام humans so that their Ummah (followers) could take an example and learn from their practical ways.

Consider for a moment … if the Ambiyaa عليهم السلام were made of light, then they would not have eaten; they would not have married and had children; they would not have experienced any sort of grief and worries; they would not have had homes to stay in; they would not have fallen ill or got hurt; they would not have done any business or trade etc… then how would it be possible for humans to follow them?

Take for example: The Nabi would have told the people to be good towards their spouses. The people would have responded by telling him that: “How dare you tell us such things when you do not know what it is to have a wife. If you had a wife, then you would have realized the reality of marriage.”

Another example is that the Nabi would have advised the people to be trustworthy and honest in their business dealings, but then the people would have responded saying: “Yes, what you are saying is quite true. However, since you do not have any children to feed and to worry about bringing them up and getting them married etc, you will not know what it is to do business?”

Based upon this, Allaah سبحانه وتعالى made the Ambiyaa عليهم السلام humans who married and had children. They experienced life’s difficulties and sadness just like the rest of us. And, they also traded in goods and conducted businesses. Hence, they too experienced the day to day necessities just like other humans. Yet, they worshipped Allaah سبحانه وتعالى

and obeyed Him. They led the people by example, so that the people may look and learn from their noble practices and ways of life.

THE CHIEF OF ALL THE AMBIYAA عليه السلام, NABI صلى الله عليه وسلم WAS A PRACTICAL EXAMPLE FOR THE UMMAH

Let us now examine the noble life of our beloved Nabi صلى الله عليه وسلم. In fact, if we truly do an in-depth study into the life of Nabi صلى الله عليه وسلم, we would find that every minute detail of his noble life is recorded in the books of Hadeeth and Seerah, and there is an answer to every aspect of our day to day problems. Whether it be something to do with marriage or divorce; health or illness; on journey or staying at home; at the time of war and even during peace; guidelines for parents and children; examples of leadership and simple down to earth labour; instructions for conducting one's affairs in the Masjid as well as shopping centres; aspects relating to Ibaadah (Worship) and trade; methods of Salaah; fasting; funerals; Hajj; sacrifice; Umrah; etc. In short, all issues relating to our daily lives are found in the Noble Seerah of our Beloved Nabi صلى الله عليه وسلم.

The extent and detail to which his Seerah educates is exceptional, because we learn from it simple etiquettes such as spitting and urinating. He has told us that we must not spit in the direction of the Blessed Kabah. We must also desist from relieving ourselves in the direction of the Blessed Kabah. He has directed us to abstain from urinating in the street and to refrain from even urinating in the direction of the wind.

Just ponder over this for a moment! The being who has taught us all of these simple etiquettes… do you think that it is possible he could not have taught us about the more important issues of life? Did he not do business? Did he not marry? Certainly, he did and along with that he taught us how to go about doing these.

THAT WHICH NABI صلى الله عليه وسلم AND THE SAHABAH رضي الله عنهم HAD NOT DONE IS UNDOUBTEDLY BID'AH (INNOVATION)

If the aforementioned is understood well and we agree upon the fact that the Deen was completed and fully shown to us through the life of Nabi صلى الله عليه وسلم… and we agree that every aspect of his life and Seerah was recorded and is worthy of emulating; and we also agree that the following of his way-of-life is regarded as Deen and by acting contrary to his Sunnah is not regarded as Deen, then we must submit to the fact that all of our actions should be in accordance to his Sunnah and only such would be considered as Deen.

If we do any act of worship or good deeds, which is not found in the Seerah of Nabi صلى الله عليه وسلم; or the practices of the pious Khulafaa; or if it was not found in the time of his noble Sahabah's رضي الله عنهم., then such would be understood as mere deception and misunderstanding of Deen. Such is regarded as Bid'ah (innovations).

HADHRAT HUTHAYFAH BIN YAMAAN رضي الله عنه SAYS:

كل عبادة لم يتعبدها اصحاب رسول الله صلي الله
عليه و سلم فلا تعبدو ها فان الاول لم يدع للاخر
مقالا فاتقوا الله يا معشر المسلمين وخذوا طريق من
كان قبلكم

"Do not do such acts of worship that were not carried out by the Sahabah رضي الله عنهم, because the first people had not left anything incomplete for the later people. Therefore, O Muslims! Fear Allaah سبحانه وتعالى and hold fast onto the ways of the pious predecessors."

THE ONE WHO INDULGES IN BID'AH CONSIDERS THE DEEN TO BE INCOMPLETE AND (Allaah forbid) NABI صلى الله عليه وسلم TO BE A TRAITOR.

If someone does a particular form of worship that was neither practiced by Nabi صلى الله عليه وسلم nor shown to us by the Sahabah رضي الله عنهم, then such a person considers the Deen to be incomplete, because his new type of worship was not found in the original Deen.

Besides, he also indirectly claims that the form of worship he is doing (Allaah forbid) was not practised by Nabi صلى الله عليه وسلم or his Sahabah رضي الله عنهم. In other words, he knows more than what Nabi صلى الله عليه وسلم and his Sahabah رضي الله عنهم knew. And, for arguments sake if they had known about this form of worship, then (Allaah forbid) they had hidden it away from the people and they failed in their duty of spreading the Deen. Such a claim against Nabi صلى الله عليه وسلم and his Sahabah رضي الله عنهم is in fact Kufr (disbelief).

IMAAM MAALIK عليه الرحمه EXPLAINS IN THE FOLLOWING MANNER:

من ابتدع بدعة يراها حسنة فقد زعم ان محمدا صلى الله عليه وسلم خان الرسالة لان الله يقول اليوم اكملت لكم دينكم

"Whosoever innovates in the Deen and considers his actions worthy of reward, then such a person is in fact claiming that Nabiصلى الله عليه وسلم failed in his duty of passing on the message of Allaahسبحانه وتعالى. Hence, whatever form of worship was not found in those times must certainly be left out. Allaahسبحانه وتعالى says: "I have completed the Deen for you."

Respected reader! The point I am making is that we must examine and study all of our Ibaadats (worships). Were they practised by Nabi صلى الله عليه وسلم and his Sahaabah رضي الله عنهم or not? If our practises are found in the life history of Nabi صلى الله عليه وسلم and his Sahaabah رضي الله عنهم, then such practises would be regarded as Sunnah. The result of which is reward. Such actions would be considered the Deen and worthy of Allaah سبحانه وتعالى's pleasure. Nabi صلى الله عليه وسلم would be pleased with us.

However, if we do not find our action in the life history of Nabi صلى الله عليه وسلم and his Sahaabah رضي الله عنهم, then no matter how wonderful it may seem, such practises would not be regarded as the Deen. But rather it would be regarded as Bid'ah, deception and worthy of Allaah سبحانه وتعالى's anger. Nabi صلى الله عليه وسلم would become displeased with us.

BID'AH IS A DISGIUSE TO EVIL JUST AS POISON IS SOMETIMES HIDDEN UNDER A SWEET-TASTING CAPSULE

Whenever Bid'ah is spoken out against and refuted and its customs are discouraged and people are made to understand its evils, then those who indulge in Bid'ah practices proclaim to the gullible and innocent public thus:

“These Wahhabis are stopping us from doing good deeds. They do not want us to recite Durood and Salaam and they are stopping us from repeating the Kalimah. We are not doing anything wrong; we are not swearing at anyone; but all that we are doing is good deeds.”

It is also said that reciting Durood and Salawaat in a loud voice before and after Athaan is Bid’ah, because such a practice was not found in the early period of Islaam. Sayyadina Bilal رضي الله عنه, who was indeed a true lover of Nabi صلى الله عليه وسلم, called out the Athaan for almost ten years and also in the presence of Nabi صلى الله عليه وسلم, yet he did not do as such.

If we study the lives of Sayyadina Abu Bakr رضي الله عنه; Sayyadina Umar رضي الله عنه; Sayyadina Uthmaan رضي الله عنه Sayyadina Ali رضي الله عنه; Sayyadina Hasan and Husain رضي الله عنهم; Sayyadina Muaawiyah رضي الله عنه; the rest of the other Sahabah رضي الله عنهم; the practises of the ‘Ashare Mubasharaah’ (the ten Sahaabah رضي الله عنهم who were given the glad tidings of Jannah); the Sahaabah رضي الله عنهم of Badr; the Tabieen and the Tabe Tabieen; the Ai´mmah Mujtahedeen; the Muhadetheen and Mufasereen; Imaam Bukhari عليه الرحمه; Imaam Muslim عليه الرحمه; Imaam Abu Haneefah عليه الرحمه; Imaam Maalik عليه الرحمه; Imaam Muhammad عليه الرحمه; Imaam Shafi عليه الرحمه; Imaam Ahmed Ibnu Hanbal عليه الرحمه; Imaam Zufr عليه الرحمه; Imaam Abu Yusuf عليه الرحمه; the Awliyaa Kiraam; Sheikh Abdul Qadir Jelani عليه الرحمه; Baayazeed Bustani عليه الرحمه; Bahaaulhaq Multani عليه الرحمه; Sultan Bahu عليه الرحمه; Sheikh Mueenudeen Chisty عليه الرحمه and others, then one will not find in any of their practises that they recited Durood and Salaam loudly before and after the Athaan.

People! Understand this much… that if there was reward for reciting Durood and Salaam loudly before and after the Athaan, then

Sayyadina Bilal رضي الله عنه would not have left it out. The Sahaabah رضي الله عنهم; the Taabieen عليه الرحمه; the four Imaams عليه الرحمه and the Awliyaa عليه الرحمه; all of them would have practised upon it too. **For this reason we conclude that reciting Durood before and after the Athaan is not rewarding but rather it is a Bid'ah.**

Whenever someone speaks about Tauheed and the importance of spreading Tauheed and the Sunnah; and when the person discourages from Bid'ah practises; and when the people who indulge in Bid'ah cannot respond constructively to his arguments, then they always come up with just one argument to prove that what they are doing is indeed correct. Their argument, as always is that they are just reciting Durood upon Nabi صلى الله عليه وسلم and Allaah سبحانه وتعالى has commanded us in the noble Quraan to recite Durood upon Nabi صلى الله عليه وسلم. They claim thus: "See! These Wahhabis are discouraging us from reciting Durood… they are rejecting the commandment of Allaah سبحانه وتعالى."

I believe and repeat, that to recite Durood is a commandment of Allaah سبحانه وتعالى and it is rewarding to recite Durood. If one recites Durood once, then Allaah سبحانه وتعالى bestows one with ten rewards. Ten of his sins are forgiven and one's stages in Jannah are elevated by ten times. Indeed, reciting Durood is rewarding. **However, the method and place of reciting Durood is a major concern.** Wherever and whenever Nabi صلى الله عليه وسلم and his noble companions رضي الله عنهم did not recite Durood, then to do so at such a place and time is indeed considered as Bid'ah.

For example, if someone slaughters a chicken and instead of reciting بسم الله الله اكبر one recites Durood. Then what would one say? Is that meat Halaal or Haraam? Obviously, that meat would be Haraam,

because the name of Allaah ﷻ was not taken on it. Does this mean that one is rejecting Durood? No.

We are not rejecting the reciting of Durood, but rather we are rejecting the time and place of reciting Durood. The time and place must be correct. **Durood at the time of slaughtering is indeed incorrect.**

Another example is that of a person who is performing a Four Rakaah Salaah. After two Rakaah when he sits in Tashahud he ought to stand up immediately after Tashahud for the third Rakaah. However, he thinks to himself that let me recite Durood before proceeding into my third Rakaah. Now, you tell me… a person who does so intentionally, will his Salaah be correct or incorrect? Surely, it will be incorrect and he will have to repeat the Salaah. And, if he had done so mistakenly, then he must make Sajdah Sahw (the Sajdah for mistakes).

Ask yourself, why is it that one must make Sajdah Sahw in the above situation? The reason is simple. And that is because the person has recited Durood in the wrong place and at the wrong time. The Shariah has prohibited the recitation of Durood after the Tashahud of the 2nd Rakaah in a four Rakaah Salaah. Hence, remember that Bid'ah always camouflages itself in actions that seem to be rewarding. It shows itself off in the form of Deen whence it is an evil in itself. For this reason, **a person who indulges in Bid'ah considers his actions to be rewarding; a means of attaining the closeness to Allaah ﷻ and attaining Nabi ﷺ's pleasure.** Unless Bid'ah does not take this form people would not be inclined towards it.

THE ONE WHO INDULGES IN BID'AH DOES NOT HAVE THE TAWFEEQ TO MAKE TAUBAH

In normal situations, a sinner gets the Taufeeq to make Taubah. However, **the one who indulges in Bid'ah does not.** The reason for this is that when a person commits a sin he understands his actions to be sinful. A person, who commits the sin of Zina, considers Zina to be a sin. A person, who steals, considers stealing to be a sin. A murderer considers murder to be sinful. A person telling lies considers the telling of lies sinful. If he backbites about someone he considers the act of backbiting to be a sin.

Since one considers wrongful acts as sinful, a time will come in his life one day when he will make Taubah and repent to Allaah ﷻ for his actions.

However, **a person who indulges in Bid'ah does not consider his Bid'ah actions as sinful.** He understands them to be rewarding. Therefore, he will not repent for the so-called 'rewarding' practices. Taubah and repentance happens with sins and not with 'rewarding' deeds. Nabi ﷺ explains:

ان الله حجب التوبة عن كل صاحب بدعة

"Indeed, Allaah ﷻ closes the door of Taubah upon every person who practises on Bid'ah" [TIBRANI]

DEEN IS THAT WHICH NABI ﷺ HAS SEALED HIS APPROVAL UPON

All good actions are not necessarily rewarding. Those actions that we consider to be good by our own thinking will not necessarily mean that they are truly rewarding. In fact good deeds that are rewarding are only those that are proven by Nabi صلى الله عليه وسلم and practiced by the Sahaabah رضي الله عنهم.

No matter how good our actions may seem to be outwardly, they will not be rewarding unless they are sealed and approved by Nabi صلى الله عليه وسلم and his Sahaabah رضي الله عنهم.

AN NOTEWORTHY INCIDENT OF THREE SAHAABAHS رضي الله عنهم

You must have heard of the famous incident of the three Sahaabahs رضي الله عنهم, who came to the noble wives of Nabi صلى الله عليه وسلم and asked them: "Tell us about how Nabi صلى الله عليه وسلم passed his night? How did he fast? And, what was his manner of Ibaadah (worship)? Etc?"

The noble wives of Nabi صلى الله عليه وسلم replied: "Nabi صلى الله عليه وسلم slept for a little while during the nights and then he made some Ibaadah (worship) for a little while. He fasted for a few days and he ate on some days."

The three Sahaabahs رضي الله عنهم decided amongst themselves that there was a great difference between them and Nabi صلى الله عليه وسلم. As for Nabi صلى الله عليه وسلم, he is the Nabi and beloved of Allaah سبحانه وتعالى. It is okay for him to act in this manner. As for us, we are just normal people who need to exert ourselves much more. So, one of them said:

"I take an oath in the name of Allaah ﷻ that as from today; I will not sleep at night. I will make Ibaadah throughout the night."

The second one said: "I take an oath that I will not marry for the rest of my life. Rather, I will worship Allaah ﷻ in seclusion."

The third one said: "I take an oath in the name of Allaah ﷻ that I will fast for the rest of my life."

Respected reader! Outwardly it seems as if the three of them had decided on doing honourable deeds. However, do you know what had happened? When Nabi ﷺ learnt of their intentions he became angry and exclaimed: "Do you think that you could become more pious than I? Do you think that you could have more fear of Allaah ﷻ in your hearts than I? Look at me! I sleep at night for a little while and I make Ibaadah too. I fast on some days and I eat on some days. And, I also marry women. Therefore, I command you to break your oaths and pay compensation for it."

We learn from this incident that no matter how good a deed may seem to be, it does not necessarily mean that it is a good deed. **Only those actions that were sanctioned by Nabi ﷺ and the Sahaabah رضي الله عنهم are considered good deeds and rewarding.**

SAYYADINA ALI رضي الله عنه HAS MADE SUCH AN OUTSTANDING REMARK

Understand the matter even better with another incident. The fourth Khalifa who was the son – in – law of Nabi ﷺ, Sayyadina Ali

رضي الله عنه, once saw a person performing some Nafl (optional) Salaah before the Eid Salaah. (You must know that there is no Nafl Salaah to be performed before the Eid Salaah. Yes however, after the Eid Salaah it is permitted at home).

So, Sayyadina Ali رضي الله عنه stopped the person from performing his Nafl Salaah. The person remarked:

يا امير المومنين اني اعلم ان الله تعلي لا يعذب علي الصلوة

"O Ameerul Mumineen! I know very well that Allaah سبحانه وتعالى does not punish for performing Salaah."

Upon the man's statement, Sayyadina Ali رضي الله عنه said such a wonderful thing. He said:

اني اعلم لا يثيب علي فعل حتي يفعله رسول الله صلي الله عليه وسلم او يحث عليه

"I also know very well that Allaah سبحانه وتعالى does not reward anyone for actions that were not done or sanctioned by Nabi صلى الله عليه وسلم"

فتكون صلوتك عبثا والعبث حرام فلعله تعلي يعذب به لمخالفتك لرسول الله صلي الله عليه وسلم

"Your Salaah has become an innovation (vain/ futile), and innovations (vain/ futile) are Haraam (forbidden). Allaah سبحانه وتعالى may perhaps even punish you for acting contrary to the teachings of Nabi صلى الله عليه وسلم." [Nathmul Bayaan]

THE STATEMENT OF SAEED BIN MUSAYYAB عليه الرحمه

In the same context of the above incident that occurred with Sayyadina Ali رضي الله عنه, there is another incident of Saeed bin Musayyab عليه الرحمه. He once saw **a person performing Nafl Salaah after Asr.** So he corrected him telling him that what he was doing was wrong. The man said: "What! Will Allaah سبحانه وتعالى punish me for performing Salaah?"

His statement was the same as the statement that is made by those who indulge in Bid'ah, that there is nothing wrong in performing Salaah and there is no sin in performing Nafl Salaah. "I am not doing an evil action by which Allaah سبحانه وتعالى would punish me."

Saeed bin Musayyab عليه الرحمه replied:

لا ولكن يعذبك بخلاف السنة

"No, but Allaah سبحانه وتعالى would punish you for acting contrary to the Sunnah." [DAARMY, P26]

In other words, he was doing such an action which he thought was rewarding, but in reality it was not proven by Nabi صلى الله عليه وسلم. Thus such actions are never considered to be acts of reward.

SAYYADINA ABDULLAAH BIN UMAR'S رضي الله عنه TAQWA (PIETY) AND STATEMENT

Respected reader! I am narrating some incidents for you that occurred in the early period of Islaam, which was known as the 'Quroon e Ula' (the best of Islaamic periods), so that you may understand how the evil of Bid'ah creeps into society. We must come to terms with the fact that every good deed is not necessarily rewarding. Every action must be sanctioned by Nabi صلى الله عليه وسلم and it must be found in his Sunnah for it to become acceptable in Islaam. Otherwise, such actions would invite the wrath of Allaah سبحانه وتعالى.

Let us open up the discussion even more by examining some of the sayings of Sayyadina Abdullaah bin Umar رضي الله عنه who was the son of the famous second Khalifa of Islaam, Sayyadina Umar bin Khattab رضي الله عنه.

1. Sayyadina Abdullah bin Umar رضي الله عنه's student, Mujaahid عليه الرحمه says: "My teacher, Sayyadina Abdullaah bin Umar رضي الله عنه became blind towards the end of his life. I often helped him walk towards the Masjid for Salaah. One day, when we entered the Masjid just **after the Athaan, a person started calling out 'Salaah! Salaah!'** (He was announcing to the people that it was the time for the Salaah and that they must hasten a bit).

When Sayyadina Abdullaah bin Umar رضي الله عنه heard this he said: "Stupid! Was the announcement for Salaah in the Athaan itself not sufficient enough for the people?" Mujaahid عليه الرحمه says that thereafter Sayyadina Abdullaah bin Umar رضي الله عنه told me:

اخرج بنا فان هذه بدعة

*"Take me away from here because Bid'ah is practised here, **and I will not perform Salaah where Bid'ah is practised.**"*

[Abu Dawood]

In another narration in Tirmithi the wording is as follows:

اخرج بنا من عند هذا المبتدع ولم يصل فيه

"Take me away from here because I will not perform Salaah where there is a person who practises on Bid'ah."

[Tirmithi]

Respected reader! Have you seen what had happened with the person who called the people to Salaah? He did not even swear at anyone and nor did he say any bad things to anyone. Outwardly, it seemed as if he did not do anything wrong. All he had done was that he called the people towards the great Ibaadah of Salaah. It was like he was practising on the Hadith:

الدال علي الخير كفاعله

"The one who calls towards a good deed is as if he had done it himself."

Be that as it may, Sayyadina Abdullaah bin Umar رضي الله عنه called him a 'Bidaty' and he did not even perform his Salaah in that Masjid.

2. The same Mujahid عليه الرحمه says: "One day I came into the Masjid Nabawi and saw that Sayyadina Abdullaah bin Umar رضي الله عنه was sitting near the room of Sayyadatina Aisha رضي الله عنها."

والناس يصلون الضحي في المسجد

…and some people were performing Salaah Dhuha in the Masjid.

We asked Sayyadina Ibnu Umar رضي الله عنه about them (that how is it for people to especially gather in the Masjid for Salaah Dhuha? Ibnu Umar رضي الله عنه replied: بدعة "it is Bid'ah." [Bukhari and Muslim]

Imaam Nawawi عليه الرحمه has commented on this point thus:

مراده ان اظهارها في المسجد والاجتماع لها بدعة
لا ان اصل صلوة الضحي بدعة

"this means that for people to especially gather in the Masjid to perform Salaah Dhuha is Bid'ah." [Nawawi Sharh Muslim]

He did not say that Salaah Dhuha in itself is Bid'ah.

3. Another student of Sayyadina Ibnu Umar رضي الله عنه, Sayyadina Naafi عليه الرحمه says: "Once a person sneezed and said:

الحمد لله والسلام علي رسول الله

"All praises are due to Allaah and may peace be upon Allaah's Rasul."

Upon hearing this, Sayyadina Ibnu Umar رضي الله عنه said:

ان اقول الحمد لله والسلام علي رسول الله

"I also say these blessed words, because they are such wonderful words and they are words that cool the eyes; and they are also soothing to the heart. However,

ليس هاكذا علمنا رسول الله صلى الله عليه وسلم

This was not what Nabiﷺ had taught us. When you recited these words at the time and occasion (of sneezing) was not appropriate.

علمنا ان نقول الحمد لله على كل حال

When sneezing, Nabi ﷺ taught us to recite 'all praises are due to Allaah' for all occasions. [TIRMITHI]

Let us ponder for a moment, words such as:

والسلام على رسول الله

'May peace be upon Allaah's Rasul'

These are such pure and wonderful words, but Sayyadina Ibnu Umarرضي الله عنه did not like it when it was recited at the time of sneezing. And, why? For the only reason that Nabiﷺ said 'Alhamdulillah'. **To recite just the words of Nabi ﷺ is the actual requirement of Deen.** If someone adds some other words after saying 'Alhamdulillah', then there will not be any reward for him in that. In fact it would be considered Bid'ah and leading one astray.

From this we have learnt that every good deed is not rewarding and beneficial. Only such deeds would be considered rewarding and significant, those that were approved by Nabi ﷺ.

THE FATWA OF ABDULLAAH BIN MASOOD رضي الله عنه

There is an incident mentioned about Sayyadina Abdullaah Bin Masood رضي الله عنه, who was a famous Sahaabi (companion) of Nabi صلى الله عليه وسلم. One day, someone came to him and told him that there are certain people who recite *'Subhaanallaah; Allaahu Akbar and Alhamdulillah'* loudly after every Salaah.

سبحان الله , الله اكبر , لا اله الاالله

"Glory be to Allaah; Allaah is the greatest; there is none worthy of worship but Allaah."

Now let us ponder for a moment… these people were reciting *'Subhaanallaah; Allaahu Akbar and Alhamdulillah'* because Nabi صلى الله عليه وسلم had taught us to recite these words after every Salaah. The recitation of these words and its amounts are proven in the Sunnah of Nabi صلى الله عليه وسلم. **However, the only addition these people had made was that they were reciting these words loudly.**

Sayyadina Abdullaah Bin Masood رضي الله عنه went to investigate. He saw that they were reciting these words loudly and counting the amounts on little pebbles. (Just like how some people nowadays make loud Thikr after every Salaah in the Masjid.)

Sayyadina Abdullaah Bin Masood رضي الله عنه asked them: "What are you doing?"

They replied: "We are glorifying; praising and elevating the name of Allaah سبحانه وتعالى."

Sayyadina Abdullaah Bin Masood رضي الله عنه said:

من عرفني فقد عرفني ومن لم يعرفني فانا عبد الله ابن مسعود

"Whosoever amongst you knows who I am, you know me. And whosoever does not know who I am, then let it be known that I am Abdullah Bin Masood."

"I was a close assistant of Nabi صلى الله عليه وسلم; and I prepared the Wudhu-water, the Miswaak and the Musallaa for our beloved Nabi صلى الله عليه وسلم. Concerning me, Nabi صلى الله عليه وسلم has said: "On the day of Qiyaamah my thin legs would be even thicker and heavier than the mount of Uhud."

Nabi صلى الله عليه وسلم has also said about me:

ما حدثكم ابن مسعود فصدقوه

"Whatever Abdullah Bin Masood tells you accept it as the truth."

After introducing himself to the people he said:

ويحكم يا امة محمد ما اسوع هلكتكم هولاء صحابة بينكم متوافرون وهاذا ثيابه لم تبل وانيته لم تكسر

"Shame on you, O Ummah of Nabi صلى الله عليه وسلم! How quickly you have fallen into destructive actions whilst you still have living amongst you so many of the Sahaabah رضي الله عنهم. And, whilst the clothing of Nabi صلى الله عليه وسلم's has not gone old; and his blessed utensils in his house have still not yet broken."[SUNNAN DAARMY]

Thereafter, he pronounced the following Fatwa:

فوالذي لا اله غيره

"I take an oath in the name of that being who has no partners…"

لقد جئتم ببدعة ظلماء

"Indeed, you have innovated a dark Bid'ah…"

[MAJAALISUL ABRAAR]

تعلمون انكم لاهدي من محمد واصحابه

"By acting in this way, you are claiming to be more guided than Nabi صلى الله عليه وسلم and the Sahaabah رضي الله عنهم."

Then he said:

لقد جئتم ببدعةعظمي

"Indeed, you have innovated a horrendous Bid'ah."

ولقد فضلتم اصحاب محمد علما

"What! have you exceeded in Knowledge than Nabi صلى الله عليه وسلم and the Sahaabah رضي الله عنهم???" [AHKAAMUL AHKAAM]

Respected reader! Think for a moment… imagine how much of rewards there are for reciting:

سبحان الله, الحمد لله , الله اكبر , لا اله الاالله

These words are such blessed and honourable words indeed. There are so many rewards for reciting them. However, when those people changed a little, the method and format of reciting these blessed words, then Sayyadina Abdullaah Bin Masood رضي الله عنه considered them to be astray. He passed a Fatwaa of 'darkness' and 'horrendous' on them. Why?

The reason is simple. No matter how blessed words may be; and how great actions may seem, but until they are not found in the Sunnah lifestyle of Nabi صلى الله عليه وسلم and his noble Sahaabah رضي الله عنهم such actions are regarded as false and against the way of Nabi صلى الله عليه وسلم.

ANOTHER INCIDENT RELATING TO SAYYADINA ABDULLAAH BIN MASOOD رضي الله عنه

Once, Sayyadina Abdullaah Bin Masood رضي الله عنه saw a group of people reciting LAA ILAAHA ILLALLAH and Durood Shareef loudly in the Masjid. He passed a Fatwaa on them saying:

ما اراكم الا مبتدعين

"I regard you as Bidatys"

Thereafter, he removed them from the Masjid. Meaning that their action was not proven in the Sunnah of Nabi صلى الله عليه وسلم and his Sahabah رضي الله عنهم.

WE OFTEN DEMONSTRATE THE OPPOSITE NOWADAYS

Sayyadina Abdullaah Bin Masood رضي الله عنه disliked and removed the people from the Masjid for reciting the Kalimah and Durood Shareef loudly in the Masjid. Today, unfortunately we act in the opposite.

Instead of removing such people from the Masjid, we remove those who do not practise as such.

THE CONCLUDING MESSAGE FOR ALL OF THESE INCIDENTS

All of the incidents and Fatwaas that I have elucidated above regarding the Sahabah رضي الله عنهم have opened up the matter now even clearer to us. The underlining factor is that whatever action we wish to do, we must first investigate and see if it was practised upon by Nabi صلى الله عليه وسلم and the Sahabah رضي الله عنهم. Either they must have done it themselves or they must have told others to do it. If it is so, then such actions would be regarded as the Deen and authentic, worthy of rewards and Allaah سبحانه وتعالى's Mercy.

However, if it is not so that neither Nabi صلى الله عليه وسلم nor the Sahabah رضي الله عنهم practised such actions nor did they even hint towards its approval, then such actions would be regarded as Bid'ah and ignorance. No matter how wonderful and good it may seem. Such actions attract the wrath of Allaah سبحانه وتعالى.

DISLIKING BID'AH - IN THE LIGHT OF THE AHAADEETH

There is no doubt in the fact that after Shirk (polytheism), Nabi صلى الله عليه وسلم rejected and disliked Bid'ah more than any other sin. And, in this time it is all the more important to oppose Bid'ah, because through it the originality and authenticity of Deen weakens. There remains no control over differentiating between the truth and the falsehood.

In addition, for the onlooker it brings about a sense of superiority over Nabi صلى الله عليه وسلم and the Sahabah رضي الله عنهم. That they did not know about these rewarding and spiritually elevating actions. Had they known about it they would have gained all the rewards too. In other words, they have missed out in achieving these great rewards that we are getting for practicing on these actions. Such a sense of superiority is indeed damaging to one's Imaan.

HADEETH 1

NABI صلى الله عليه وسلم DEFINES BID'AH

Let us study the Hadeeth that was narrated by Sayyidah Aisha رضي الله عنها. Many doubts and objections are cleared from it. Sayyidah Aisha رضي الله عنها narrates that Nabi صلى الله عليه وسلم said:

من احدث في امرنا هاذا ما ليس منه فهو رد

"Whosoever innovates in Islaam something that is not from us (proven), it is rejected." [BUKHARI AND MUSLIM]

In other narrations, instead of the word في امرنا the word في ديننا is used. The Muhadetheen have interpreted the word في امرنا to mean في دين الاسلام, meaning in the Deen of Islaam. [Check FATHUL BAARY for more details. Pg 231 SIRAAJUL MUNEER pg 220]

From the above Hadeeth we learn that Nabi ﷺ has defined Bid'ah to be only those actions that are related to Deen. As for modern **technology** such as motor vehicles; buses; trucks; telecommunications; etc, these are not part of religion. They are merely used for fulfilling our worldly needs. Hence, these are not regarded as Bid'ah and people too **do not consider these as acts of rewards and virtuous. Only those actions would be considered Bid'ah which are regarded as virtuous and rewarding.**

HADEETH 2

A FURTHER EXPLANATION

It was the noble practice of Nabi ﷺ to say in the Jumuah Khutbah:

ان خيرالحديث كتاب الله وخيرالهدي هدي محمد
صلي الله عليه وسلم وشرالامور محدثاتها وكل
بدعة ضلالة

"The best of books is the book of Allaah سبحانه وتعالى. The best of guidance is the guidance of Muhammad ﷺ. The worst of actions are innovations; and every innovation is misleading."

[MUSLIM & MISHKAAT]

Let us study this Hadeeth for a moment. Nabi ﷺ has compared his life; his Sunnah; and his noble way by explaining that whatever we innovate in the Deen which is not found in his guidance; in his way of life; and in the Deen that he has brought to humankind; that

would be regarded as Bid'ah. And, every form of innovation is misleading, which is the cause of one's entry into Jahannam.

What we also learn is that all innovations are not Bid'ah. Only those are Bid'ah that are in contradiction to the teachings of the noble Qur'aan and the Sunnah of Nabi ﷺ.

The third point we learn from the above Hadeeth is that كل بدعة ضلالة - *"every Bid'ah is misleading."* This would mean that **the separation of 'Bid'ah Hasanah (the good Bid'ah) and Bid'ah Sayyi'ah (the bad Bid'ah) would be incorrect.** However, this is not true; because here Nabi ﷺ specifically refers to **'Bid'ah Sharee'** and none of the types of 'Bid'ah Sharee' are Hasanah (good). In fact all the types of Bid'ah that are regarded as part of the Deen and considered virtuous would fall under the category of 'Dhalaalah' (misleading).

HADEETH 3

THE DEEDS OF A BID'ATY ARE NOT ACCEPTED

Sayyadina Huthayfah رضي الله عنه narrates from Nabi ﷺ:

لا يقبل الله لصاحب بدعة صوما ولا صلوة ولا صدقة ولا عمرة ولا جهادا ولا صرفا ولا عدلا يخرج من الاسلام كما تخرج الشعرة من العجين

"Allaah ﷻ does not accept the fast; the Salaah; the charity; the Umrah; the Jihaad; and the just decision of the one who indulges in Bid'ah. He comes out of Islaam just as a strain of hair comes out from dough."
[IBNE MAAJAH]

We learn that neither his obligatory Ibaadah is accepted nor his Nafl (optional) Ibaadah.

Respected reader! People often pass remarks about the Ulama that they are narrow-minded. When they (the Ulama) tell us that certain of our actions are not accepted by Allaah ﷻ, then we respond by saying that these Ulama pass the Fatwa of Kufr on people for such small things.

Ponder over this Hadeeth for a moment and you will learn what Nabi ﷺ has taught us. He says that all of the actions of a person who indulges in Bid'ah are not accepted. (To recite Durood loudly before and after the Athaan; to hold gatherings at the grave-side; to celebrate and mourn on special days and occasions over the pious people; to hold Khatams; to celebrate Meelad; and to cover; wash and place flowers over the graves.)

None of his actions are accepted by Allaah ﷻ and he comes out of Islaam just as the strain of hair comes out of dough.

Now let us ask ourselves the following question: Which Aalim has passed such a Fatwaa? Did I (the writer) pass such a Fatwaa? Did some organization pass such a Fatwaa? Or was it perhaps some speaker who made such a statement in his speech? No, this Fatwaa was made and passed by none other then the Chief of all the

Ambiyaa عليهم السلام, the final Rasul of Allaah سبحانه وتعالى, Nabi Muhammad صلى الله عليه وسلم.

HADEETH 4

DO NOT HONOUR THOSE WHO INDULGE IN BID'AH

Nabi صلى الله عليه وسلم has said:

من وقر صاحب بدعة فقد اعان علي هدم الاسلام

"Whosoever honours a person who indulges in Bid'ah has indeed contributed towards the fall (destruction) of Islaam."
[MISHKAAT]

Those of us who are victims of concepts such as 'Inter-grouping' and 'Inter-dialogue' should ponder over this Hadeeth for a moment. We do not find anything wrong in performing Salaah behind a Bid'aty Imaam. Is this not 'honouring' the one who indulges in Bid'ah? Nabi صلى الله عليه وسلم has in fact prohibited us from honouring Bid'atys.

HADEETH 5

THOSE WHO INDULGE IN BID'AH WILL BE DEPRIVED FROM THE FOUNTAIN OF KAUTHER

Every Muslim wishes to be amongst the fortunate ones who will be receiving water from the hands of Nabic صلى الله عليه وسلم at the Fountain of Kauther. However, the person who indulges in Bid'ah would be deprived from such an honour and he would be chased away from the Fountain of Kauther.

Nabi ﷺ says: “I will be the first one to reach the Fountain of Kauther… whosoever from amongst my Ummah comes to the Fountain of Kauther and has a sip of its water, will never again in his life become thirsty…

لم يظما ابدا

“He will never become thirsty again for eternity.”

Thereafter, I will see some people coming to the Fountain of Kauther. Suddenly a barrier will appear between me and them. I will call out:

اصيحابي اصيحابي

“These are mine! These are mine!”

انهم مني

“They seem to be from amongst my Sahaabah.”

Allow them to come with me!

The angels will remark:

انك لا تدري ما احدثو بعدك

“You do not know what new things they had come up with in the Deen after your demise.”

[BUKHARI]

Upon hearing this, I will say:

سحقا سحقا لمن غير بعدي

"May he be cursed! May he be cursed! He who innovates and brings about new things in the Deen."

HADEETH 6

BID'AH CAUSES THE SUNNAH TO BE LEFT ASIDE

The one who practises on Bid'ah is deprived from drinking of the Fountain of Kauther; he is deprived from the mercy of Allaah ﷻ; and he attracts the wrath of Allaah ﷻ.

In addition to all of the above losses and deprivations, Nabi ﷺ has also included another grave warning:

ما احدث قوم بدعة الا رفع مثلها من السنة فتمسك بسنة خير من احداث بدعة

"Whichever nation introduces an innovation in the Deen, the same amount of Sunnah practises are lifted away from them. Hence, holding fast onto the Sunnah is better than introducing innovations."

[MUSNAD AHMED]

Respected reader! When we reflect over our surroundings and the innovations that we practise upon, then we come to understand the reality of true meaning of the above Hadeeth. We find that the Sunnah gradually leaves us.

For example, where Durood is recited loudly before and after the Athaan, the Dua after Athaan is left out (which is a Sunnah). Similarly, the correct Sunnah practise is that when the Athaan is called out and when the Muathin says the name of Nabi صلى الله عليه وسلم, then we must recite Durood. However, instead of reciting Durood upon Nabi صلى الله عليه وسلم, those who indulge in Bid'ah practices start kissing their thumbs and they leave out the actual recitation of Durood.

Moreover, the correct Sunnah practice is that the graves must be plain and without any dressings over them, and they must be not higher than a span in height. However, those who indulge in Bid'ah practices leave out the Sunnah and place a covering over the graves instead. They act contrary to the Sunnah.

نهي رسول الله ان يجصص القبر وان يبني عليه
وان يقعد عليه

"Nabi صلى الله عليه وسلم prohibited from making the grave firm and erecting structures over it."

[MUSLIM AND MISHKAAT]

Abul Hayaaj Asadi عليه الرحمه was an army officer and a trusted student of Sayyadina Ali رضي الله عنه. Once, Sayyadina Ali رضي الله عنه said to him:

الا ابعثك علي ما بعثني عليه رسول الله صلي الله عليه وسلم ان لا تدع تمثالا الا طمسته ولا قبرا مشرفا الا سويته

"Should I not hand over a task to you, which Nabiﷺ had handed over to me? Nabiﷺ instructed me to destroy all animated pictures and forms; and he ordered me to flatten the graves."

Another Sunnah practise that is left out by those who indulge in Bid'ah, is the Sunnah of standing by the graveside at the position of the deceased's feet - after he/she is buried and the grave is covered with sand – to recite the opening and closing Rukoos of Surah Baqarah; and then, to make Dua of forgiveness for the deceased. However, on this occasion, those who indulge in Bid'ah practices, instead of doing this they practice on calling out the Athaan. Hence, the Sunnah of reciting the opening and closing Rukoos of Surah Baqarah is left out.

Similarly, the correct Sunnah practice when going to the graveyard is to learn and take a lesson of death; and to make Dua of forgiveness for the dwellers of the Qabrastaan. However, such a thought does not even come to the minds of those who indulge in Bid'ah practices. They, instead of asking for the deceased's forgiveness, ask the decease for their forgiveness. Hence, since this practice has become the norm the correct Sunnah practice of asking Allaah ﷻ's forgiveness is left out.

In the same way, when we perform the Janaazah Salaah for the deceased, then the correct Sunnah practice is that we must first make the Niyyah (intention) for Janaazah Salaah, which is read with four Takbeers. This is Fardh Alal Kifaayah (an obligatory act upon the community). Thereafter, to recite Thanaa for Allaah سبحانه وتعالى; then to recite Durood for Nabi صلى الله عليه وسلم; and then to make Dua for the deceased. This is the method to be practiced upon all deceased persons. Whether the deceased is a Wali or a Peer; whether he is an Aalim or a Zaahid; whether he is a pious person or a Shaheed; whether he is an Imaam or a Layman; or whether it be a Sahaabi or a Taabiee. In the Janaazah Salaah the Dua is made for the deceased and not from the deceased. However, those who indulge in Bid'ah do not even consider this Sunnah practice. They ask the deceased to fulfill their needs instead.

If we, the recitors of the Kalimah, *laa ilaaha illallaah*, truly love our beloved Nabi صلى الله عليه وسلم, then it is compulsory upon us to act in accordance with the Noble way shown to us by Nabi صلى الله عليه وسلم in all of our actions. Be it in our Ibaadats (worships); our Muaamalaats (day to day dealings); our weddings; our sad occasions; in our Athaans and Takbeers; in our Eid and Janaazah Salaahs; in our burials and mournings; our trades; etc. Hence, in all of our activities we must follow the correct Sunnah of our beloved Nabi صلى الله عليه وسلم and his noble companions, the Sahaabah رضي الله عنهم, because whatever they had done was the true practise of Deen.

Whatever is done contrary to this and if it is not proven in the lives of Nabi صلى الله عليه وسلم and the Sahaabah رضي الله عنهم, then that would not be regarded as the Deen. No matter how attractive and inviting it may seem, there will be no reward for doing it. It would be considered a Bid'ah (innovation) instead, and it would attract the wrath of Allaah سبحانه وتعالى.

May Allaah سبحانه وتعالى protect us from all Bid’ah practices and may He make it easy for us to act on the Sunnah of Nabi صلى الله عليه وسلم. Ameen

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Translation Edited by

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THE END